The

Non-Subscribing Presbyterian

No. 128 FEBRUARY, 1918. PRICE THREE HALFPENCE
2s. per annum post free

Contents.

	PAGE
Notes of the Month	1
A Thought for the Month ..	3
The Magic of Presents. By Dora Mellone	4
Obituaries	6 and 14
Lesson Notes for Teachers ..	6
B. E. F. in East Africa ..	9
Reports	11
Echoes	13

Notes of the Month.

Our readers will be glad to learn that the permanent editor of this Magazine, the Rev. A. Turner, of Templepatrick, has completed his period of service with the Y.M.C.A. in France, and safely returned to this country. We understand that on this last visit his headquarters were a much-shelled district, where one Y.M.C.A. hut was blown up, and its two occupants killed, while the force of the concussion was felt in the adjoining Y.M.C.A. hut. On learning this, we are all the more thankful that our representative has escaped the dangers of such a centre, and returned in good health to his ordinary and more peaceful pursuits.

* *

Those who remember the Rev. W. H. Drummond and his services to our North of Ireland churches, will be interested to know that he has obtained six months' leave of absence from his position as editor of "The Inquirer," in order "to undertake important work in France in connection with the Y.M.C.A." The experience gained in connection with the Belgian Hospital Fund, especially the many visits it entailed to France, will stand him in good stead for this new undertaking. It is evident from a recent article which appeared in "The Inquirer" that Mr. Drummond was in France at Christmas time, for he gives an interesting description of the successful endeavours of the Y.M.C.A. workers to provide Christmas comforts and pleasures for the soldiers in France. We wish for our former fellow-worker every happiness in his work.

* *

Doubtless not a few persons in our constituency followed with keen interest the attempts made to prevent the elevation of Dr. Hensley Henson to the Bishopric of Hereford. Happily, in spite of collective and individual protests, the appointment has been ratified by the Archbishop of Canterbury, and a man of great gifts and undoubted courage has received merited preferment. Two things particularly impressed us in the controversy: First, despite the talk about Christian unity, Dr. Henson, who again and again has manifested a cordial desire to meet Nonconformists on a common platform, was opposed for that reason by narrow-minded Episcopalians. Second, it is again evident that the heretic of yesterday has become the reactionary of to-day. We think especially of the attitude to Dr. Henson's appointment assumed by Bishop Gore. As recently as 1889 the latter edited and contributed to the Broad-High Church *Lux Mundi*, which on its appearance

called forth the most energetic protests of the ultra-orthodox within the Church of England. To them Charles Gore, the then Warden of Pusey House, seemed the arch-heretic. Now he stands forth as the spokesman of orthodoxy, and opposes, happily in vain, the elevation of Dr. Henson because of the latter's supposed heterodoxy. Bishop Gore's intervention was partly responsible for a somewhat amusing sequel. *Pro forma* the Archbishop of Canterbury had to deal with the charge of heterodoxy, and a correspondence ensued between himself and Dr. Henson. We like the comment which appeared in one of the papers, thus: "I was rather amused by the correspondence between the Archbishop of Canterbury and the new Bishop of Hereford. 'Of course you did not mean what silly people thought you meant,' says his Grace. 'Of course I meant what your Grace means that I meant,' replies his lordship. And so everything is for the best in the best of all possible ecclesiastical worlds. I hope I do not exaggerate the accommodating tone of these letters, which rather remind me of Sydney Smith and his willingness to sign forty articles if necessary."

* *

We are glad to note that Dr. Fort Newton, who succeeded the Rev. R. J. Campbell at the City Temple, boldly represents a much-needed gospel of freedom and reconciliation. Like Dr. Henson, who, unfortunately, was not able to fulfil his promise to speak at Dr. Newton's recognition, he is prepared to co-operate with the representatives of other churches. "Fraternisation" may be a doubtful policy on a battle front, but it is surely a great desideratum among Christian workers. The fact that it was possible for men like Dr. Clifford and the Rev. R. J. Campbell to co-operate in the welcome given to Dr. Newton, and in doing so to emphasise the common tasks of professing Christians, is a healthy and promising set-off to the narrow bigotry displayed elsewhere.

The Scheme of Instruction, drawn up for the year 1918 by a Sub-Committee of the Sunday School Committee, is now issued, and copies have been sent by the Convener to the officials of our different schools. The full details given should prove of great help to the conscientious teacher, especially if used in connection with the notes which appear in this Magazine month by month. The complaint is often made that the teaching given in our schools is not sufficiently systematic. The object of the Sunday School Committee is to remove that reproach and provide our teachers with a plan of instruction covering the work of the year. We have reason to know that many teachers have found the scheme of great assistance to them in their work. But we would earnestly appeal for a still wider use of the Scheme of Instruction, and hope that during the present year teachers and scholars alike will find it of very great benefit If used in the way intended it should lead to a more general adoption of the examination system as a means of putting the year's teaching to a practical test.

* *

Mr. S. Shannon Millin, Dublin, writes as follows:—I am glad to see that you take the precaution to state that the remarkable Christmas Eve Message, which the Rev. J. H. Bibby, as Moderator of the Non-Subscribing Presbyterian Church, contributes to the "Belfast Evening Telegraph," "is not to be taken in its entirety as representing the views of the Editorial Board." I hope a similar disclaimer will be made, at the earliest opportunity, by the Non-Subscribing Church. If I thought for a moment that that body entertained such views, I would immediately sever my connection with a Church that, even in time of war, discarded the teachings contained in the Sermon on the Mount. In the meantime I would commend to the reverend gentleman, with all goodwill, the wisdom of his own statement: "I wish all our public men could be put under a self-denying ordinance of silence till things are brighter."

A Thought for the Month

GOD'S WORD SPOKEN TO MEN.

"The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."—Deuteronomy xxx. 14.

"The greater number of the words which are recorded in Scripture, as directly spoken to men by the lips of the Deity, are either simple relations of His law, of special threatenings, commands, and promises relating to special events. But two passages of God's speaking—one in the Old and one in the New Testament—possess, it seems to me, a different character from any of the rest, having been uttered, the one to effect the last necessary change in the mind of a man whose piety was in other respects perfect; and the other, as the first statement to all men of the principles of Christianity by Christ himself—I mean the 38th to 41st chapter of the Book of Job, and the Sermon on the Mount. Now the first of these passages is, from beginning to end, nothing less than a direction of the mind which was to be perfected to humble observance of the works of God in nature; and the other consists only in the inculcation of THREE things: first, right conduct; second, looking for eternal life; third, trusting God, through watchfulness of His dealings with His creation. And the entire contents of the Book of Job, and the Sermon on the Mount, will be resolvable simply into these three requirements from all men—that they should act rightly, hope for heaven, and watch God's wonders and work in the earth, the right conduct being always summed up under the three heads of JUSTICE, MERCY, and TRUTH, and no mention of any doctrinal point whatsoever in either piece of divine teaching."

As far as I can judge of the ways of men, it seems to me that the simplest and most necessary truths are always the last believed, and I suppose that well-meaning people in general would rather regulate their conduct and creed by almost any other portion of Scripture whatsoever than by that Sermon on the Mount, which contains the things that Christ thought it necessary for all men to understand. Nevertheless, I believe the time will soon come for the full force of these two passages of Scripture to be accepted. Instead of supposing the love of nature necessarily connected with the faithfulness of the age, I believe it is connected properly with the benevolence and liberty of the age. That it is precisely the most healthy element which distinctly belongs to us, and that out of it, cultivated no longer in levity and ignorance, but in earnestness and as a duty, results will spring of an importance at present inconceivable, and lights arise, which, for the first time in man's history, will reveal to him the true nature of his life, the true field for his energies, and the true relations between him and his Maker.—JOHN RUSKIN.

THE MAGIC OF PRESENTS.

On the Sunday before Christmas I heard a sermon for children in an old historic Moravian church. The Moravian Church traces its religious descent from John Huss, who was burnt at the stake at the Council of Constance in 1415. He had travelled there under a safe conduct given by the Emperor. In the present day "military necessity knows no law," and "scraps of paper" mean nothing, though bearing the signature of an Emperor. In the time of Huss, orthodoxy upheld the doctrine of the "necessity that knows no law," and tore up the "scrap of paper" which bore the pledge of an Emperor, that John Huss should travel free and unmolested to the great Council of the Empire at Constance, there to answer for his heresies. Huss died at the stake, and orthodoxy rejoiced as it watched the flames, as Prussian militariasm rejoiced as it saw Louvain ravaged by fire. From the ashes of Huss rose the spirit which breathed in the soul of Martin Luther, and it may be that from the ashes of Louvain has arisen a spirit which will make of martyred Belgium a country as great in power as in suffering. The little Moravian church lived on also, and has churches in Ireland as in England, and it was in one of these that I heard the sermon which I want to report for the children who read the "Non-Subscribing Presbyterian."

It was about Christmas presents, and may therefore interest those children who were so fortunate as to find, even in war time, that Santa Claus had not forgotten them. There are many stories in the Bible about people bringing or receiving presents, and these are of many different kinds. It will be enough to notice five of these.

First, there is the present given from a desire to make friends after a quarrel. This might be called the Making-up present. The best instance is in the story of Jacob's meeting with Esau, We know how badly Jacob had behaved to Esau, and how he had cheated his brother of the rights of the elder son. Now both are grown men, and Jacob, travelling with servants, and family, and horses, and cattle, to the Promised Land hears that Esau is near with a troop of horsemen, and sends him a present of cattle, and horses, and camels, and sheep, in order to make friends with him. We all know this sort of present. I am afraid it is often given when we do not quite like to own that we have been in the wrong, and we give a favourite pocket-knife or pencil-case to the chum whom we have treated rather badly. It is the Making-up present.

There is another kind of present mentioned in the Bible more than once, with which the children are perhaps less familiar than are the grown-ups. It is the present of Admiration. We read, for instance, how the Queen of Sheba came from a far country to hear the wisdom of Solomon, and was so much impressed that she made a present to the king of gold and great store of spices and precious stones. Nowadays we call this sort of present by another name; we call it a testimonial—that means something given as a testimony or sign of our appreciation. All sorts of nice things are said about the person to whom the present is given, and it may be something very nice - a purse of sovereigns, or a silver tray; but it is a present of Admiration, like that the Queen of Sheba brought to Solomon.

Another very pleasant form of present is recorded in the story of Naaman the Syrian. You will all remember how he came to Elisha and was healed of that dreadful disease, leprosy. Naturally he was very grateful to the prophet who had done this great thing for him, and offered him a present. Now children may think they have little opportunity for this sort of present, but I am not sure of that. True, nobody would ever expect children to give anything in return for all that is done for them, but cannot even a bright look or a thank you be given as a little token of gratitude? Why, the very dog wags his tail when he is pleased, and the cat, who is most unfairly said to be utterly selfish, purrs away with all her might when she has her saucer of milk. I am afraid I have seen children who by no possibility could be thought of as

purring when endless things were being done for them, and the light of pleasure in the dog's eyes when you pat him is sometimes sadly absent from the eyes of the child. Well, we must mend these matters, and bring the present of Gratitude, even though it be only a smile.

The next kind of present I hope no boy or girl will ever give or receive. It is the present of Illwill. We find an example of it in the story of Ehud. This man hated the King of Moab, and had determined to kill him, so he brought a splendid present, and asked to be received in audience by the king to offer the gift in person. The favour was granted, and as he knelt before the king, he drew from his girdle a hidden dagger and stabbed the king to the heart. The present had been one of Illwill.

Another instance is in the Siege of Troy, where the Greek army, after besieging the city for many years, made a pretence of withdrawal, leaving behind an immense wooden horse. Hidden in the body of the horse were many soldiers, who broke their way out when the people of Troy had brought the great wooden thing into their city. These soldiers opened the gates of the city to the Greeks, and the city was taken. We will not have anything to do with such presents ourselves; they hurt the giver more than the receiver. The Greek captains who carried out that scheme for the conquest of Troy were punished by many years of wandering before they returned to their homes, and suffered sore troubles in their long years of exile.

Lastly, there is the present of Comfort. Children often are given a present to comfort them. The little girl who falls and cuts her knee runs to her mother, and is given a kiss and a bit of chocolate. The boy who has hurt himself in the football field is given a new stamp album by his father. This is the kind especially in our mind at Christmas, for it was then that God our Father gave us His great Christmas present. "God so loved the world that He gave His only begotten Son." The baby who lay in the manger cradle at Bethlehem was a Christmas present from the Father who loves us all, and means us all to have comfort and peace. It is especially well to remember these words this year, for even the children know that the world is sad.

Children in France and Belgium know this only too well; but even in our islands, guarded by our fleet and our soldiers, there is many a home where the children will ask in vain for daddy —the daddy who may be far away in the trenches, or perhaps in that land where peace reigns eternally. But the Father in Heaven, who knows all about the sadness of the world, sent His Son to tell us that sadness will not always last, that sooner or later men will learn that the peacemakers alone are blessed, and that Love, not Hate, is the power which rules the world. Christ knew there was evil in the world, and that it must be withstood, if need be, at the cost of life itself; but he knew that evil cannot live, it will give way to good, and the reign of peace on earth will come at last, when illwill has died out of the world. This is the comfort Christ brought to the world.

Do you see what the first letters of these words spell? They spell the word MAGIC, and there is magic in presents—a magic to make us forget ourselves in the pleasure of giving, and in the surprise and joy of receiving. The best of all the nice presents is just that we are not thinking of ourselves in giving them. The joy of Christmas is partly due to our forgetfulness of ourselves in our effort to make others happy. Just don't let us worry about ourselves at all, but let us be busy thinking how we can do our work, or help others to do theirs, and then we shall find the very biggest happiness of all. That is the MAGIC which I spelt out of the first letters of the presents. Christ told us of the joy which he brought, and I think part of that joy lies in the power to forget ourselves. If we can do that, we shall be happy, and the presents will surely come to us, for to those who have this gift of self-forgetfulness will all sorts of other good things be given. From those who have not this power, even the things they have will be taken away.

DORA MELLONE.

Obituary.

MRS. BRADFORD, BALLYCARRY.

On Sunday, the 15th inst., the mortal remains of a respected member of the congregation of Ballycarry were laid to rest. Mrs. Bradford, widow of the late Mr. Brice Bradford, of Magheramorne, for many years past, at frequent intervals of time, was confined to her sick room, and had to endure much suffering. This she did bravely and patiently because of her strong and unwavering faith in her Heavenly Father, and her love and devotion to her Saviour. Her faith indeed passed into knowledge, for she knew she was going to her heavenly home. To the last she was ministered to by the thoughtful care and affection of her sons and daughters, to whom we respectfully tender our sincere sympathy in their bereavement.

* *

MISS ANNA MOORE.

Dundessert Cottage (Crumlin) with all its sweet associations, is sadly a changed place to-day. Here lived Miss Anna Moore, the cultured, generous soul, and beloved of all who knew her. She passed suddenly away on Friday morning, 21st December, at the age of 76. A generous supporter of her church, a firm upholder of the liberal faith, a ready and willing giver to every good cause that was brought to her notice, she was held in high esteem by a great number of friends. A short service in the cottage on Saturday morning, conducted by her minister, Rev. S. E. Bowen, and her remains were taken to her brother's home, whence, on Sunday, the funeral took place to Dunmurry, the service being conducted by Rev. J. A. Kelly. On Sunday, at her church in Crumlin, reference was made to the sad loss. The Dead March in Saul was rendered, and an expression of sincere sympathy was conveyed to her brother, James Moore, Esq., J.P., Finaghy, and his family.

LESSON NOTES FOR TEACHERS.

To be used in accordance with the Scheme of Instruction for 1918, prepared by the S. S. Committee of the N.S.P.C.

February 3. *Persecution.* Read Acts v. 17–21, 34–42. Key Text, Matt. v. 10.

Note.—The teacher should read the connecting verses (22–33) of this chapter, which have been omitted from the lesson solely for the purpose of shortening it.

Points.—1. *Jealousy.* As usual, the chief motive of persecution is jealousy. As we have seen in a previous lesson, the Sadducees were among the persecutors of the Apostles, because, whereas they denied the resurrection of the dead, the Apostles taught the resurrection of Jesus Christ. The Sadducees were the aristocratic and governing class, and they feared the Apostles' teaching because it would weaken their own influence with the people. They were influential enough to have the Apostles clapped into prison.

2. *Unconquerable.* In some wonderful way the Apostles were released. Here we have an instructive lesson on the meaning of freedom (*this in particular for the elder scholars*). We, of this Church, pride ourselves on being free from the shackles and bonds of the old superstitious beliefs. But we have no right to be free unless we use our freedom to do good and to develop progressive ideals in religion and life. The Apostles were set free so that again they might go and preach "the life." They did not think of saving their skins. No, they walked once more into danger, because if they had not used their freedom to do good, they would have been cowardly slaves. Compare Martin Luther. He was summoned to go and meet his opponents at the Diet of Worms. To do so meant risking his life. His friends besought him to remain in safety and freedom. But Luther would have felt himself an abject slave if he had not carried on what he believed was a warfare of right against his opponents. So he declared

he would go " even if there were as many devils in Worms as tiles on the housetops."

3. *The folly of persecution* (verses 34–39). Gamaliel was a lawyer of great repute and common-sense. He was the favourite teacher of young Jews. St. Paul, for instance, was his pupil. His argument was, that if what the Apostles taught was false, it would soon fall to the ground. If, however, it was true, then to oppose them would be to oppose God. He might have added, moreover, that whether a doctrine is true or false, persecution makes it appear true because of the courage of the martyrs. Time after time in history, a religion or a nation has gained strength through persecution. When a man is persecuted he becomes a martyr ; whereas if let alone he will accomplish little unless the truth is in him. " The blood of the martyrs is the seed of the Church " is a true saying, and applies to every department of life. Note the words spoken, when Latimer and Ridley were burned at the stake by the Catholics, " we shall to-day light a candle that will never be put out." From that moment the success of Protestantism in England was assured. and *vice-versa*, the Catholic religion in Ireland is far stronger than it ever would have been because of incessant and cruel persecution in the past.

4. *The Apostles set free.* But it was no use telling them to preach no more, because they rejoiced that they were accounted worthy to suffer dishonour for the name. Key text. They were blessed because, through suffering persecution, they increased the work of Christ.

February 10. *The Appointment of Deacons.* Acts vi. 1–7. Key text, Acts vi. 3.

Note.—The numbers of Christian converts increased greatly, not only among the born Jews, but also among those who, belonging to other nations, had been converted to Judaism. These were called Grecian Jews, because Greek was the common language spoken by all the nations in the eastern part of the Roman Empire.

N.B.—The Christian converts are still drawn from the Jews. We hear of no Gentile converts as yet. That broadening event had still to come.

POINTS—1. *The need for Deacons.* Evidently the Grecian Jews could not rely on fair treatment from the Jews within the circle of Christian converts. They were foreigners, brought by trade to Palestine, which was in the line of the great trade routes connecting Asia, Africa, and Europe, and foreigners everywhere, even to the present day, are apt to be imposed on in a strange country. Christianity, of course, is opposed to any distinction being made, and certainly modern times have seen a nearer approach to that, *e.g.*, freeing the negroes.

2. *The widows.* It was with the widows that the Christian Church began what was to become the grandest charitable organisation the world has known. Elsewhere we learn that any respectable and aged woman who was a widow, without support, would receive from the Church funds a comfortable livelihood, in return for which she would look after various kinds of church work, especially the education and nurture of orphan children.

3. *Seven Deacons appointed.* The Apostles were too busy to attend to the daily distribution of food, etc. Therefore, seven men were appointed to do the work.

Note 1. They had to be capable and honourable men, because their work was Christian service. Real Christianity means that those who have good things share with those who have not ; that the strong help the weak. The deacons are the symbol of the spirit of service. Read " The Book of Golden Deeds," by Charlotte Yonge, page 105, etc. In these pages we find among other stories, the story of the brave and Christian Rector of Eyam, and his equally brave young wife, who, when the great plague that devastated England in the year 1665, broke out in their little village, remained bravely at their posts, although they could easily have escaped. They sent their two little children away, and then carried

on the Christian work of healing and consolation in the stricken parish, where only one out of five remained alive. The wife unfortunately died, but she and her husband live on as noble types of Christian deacons.

2. The name deacon is still employed. In many churches those laymen and women who are most active in the care of the poor and sick are called deacons and deaconesses ; whilst the first step for a clergyman in the Church of England (and in Ireland) is to be ordained deacon. As a deacon he has to do a lot of work similar to that of the original seven.

3. Among the original seven were two who were to play a great part, namely, Philip and Stephen.

4. *Laying on of hands.* Bishops still ordain deacons in this way. It is the act of blessing. Let us remember that Jesus thus blessed the little children, and so doing, marks us all out as deacons.

5. *Jewish priests converted.* This shows how strong a case the Apostles had, and how compelling was the power of the Spirit of Christ.

February 17. *Review.*

February 21. Part II. *The growth of the Church under persecution.* 1. *Stephen the first martyr.* Read Acts vi. 8–15, vii. 54–60. Key text, Matt. xvi. 24.

Note.—Stephen, the deacon, proved himself more than a distributer of alms. He became a great preacher among the Grecian Jews. At this time the Christians had no public churches or chapels, but used to meet in each other's private houses. But the synagogues were often used by them, as they were by Jesus, for making public utterances. At the service in the Jewish synagogue, an opportunity was frequently given, after the regular service, to anyone present who wished to speak words of exhortation. Stephen took advantage of this opportunity, no doubt with fruitful results in many cases. But he was not so successful in the case of some of the synagogues. These Grecian Jews who disputed with him were evidently numerous enough to have synagogues of their own in Jerusalem. The Synagogue of the Libertines was most likely a synagogue of Greek-speaking freedmen (libertine = slaves set free) who had been converted to Judaism. Like many fresh converts, they were the most bitter zealots.

Points—1. *They suborned men* (vi. 11). Stephen's opponents could not face him in open argument, so they bribed men to put a false construction on his words, and accuse him of blasphemy. This is usually the way in which most persecutions are conducted. The persecutor never attempts to understand what the so-called heretic really means. He dislikes it, because it is different from what he is used to, or because it will weaken his own influence, and what *he* dislikes he calls blasphemy. (For *elder scholars.* All religious persecutors act as if they have God up their sleeves, and are fully acquainted with all the secrets of the Most High. What they say, they declare, is what God says, and thus they work themselves up into a fine indignation against those who do not say the same, on the ground that they are opposing and denying God.)

2. *Stephen's teaching.* Stephen was the first Christian teacher we hear of before Paul, who really got at the roots of Jesus' teaching. The first Apostles tried to build up on the old law of Moses, whereas Jesus taught that even the Law of Moses needed the breath of new life. This did not mean that he was opposed to the law, but to those who followed the mere letter of the law. The law was good, if those who followed it really sought to do right ; to be loving and learn the truth. For instance, some children delude themselves that they are keeping the moral law when they tell a white lie ; that is, speak true words with a deceitful meaning. But truth demands a true spirit. Stephen taught the same as Jesus, and his accusers perverted his teaching into a mere attack on Moses and the Temple.

3. "*The face of an angel.*" They saw God, because where truth and love are, God is.

4. *The heavenly vision* (vii. 55). Compare II. Kings vi. 8–17. There

is Divine help for all who serve God. The pure can see God. They can see eternal love and eternal life before them, and therefore thay can bear all earthly ills.

5. *Saul.* vii. 5–8. Saul actually consented to the death of him who preached the very gospel which he (after his conversion) was to make his own—the gospel of new things.

E. H. P.

B.E.F. IN EAST AFRICA.

The following is an account of the experience of a Unitarian under General Smuts, in East Africa, who served, and is still serving, in the Mechanical Transport Section of the A.S.C.

After a long period of training near London, on various types of motor transports, we received word, one day, to hold ourselves in readiness for service across the seas. That word was followed by the distribution of kits for the tropics, and by our departure. Soon we were in Avonmouth, where a liner was waiting for us to convey us to somewhere on the east coast of Africa. With speed and rattling of chains, loading and embarkation completed, the anchor was weighed at 8 p.m. on Thursday, March 9th, 1916, and immediately the vessel began to move, heading straight for the dark Bristol Channel. Had it been peace time, probably crowds of relatives and friends would have thronged the quay, with thunderous cheers and waving of handkerchiefs, bidding goodbye and good luck to the voyagers; but as it was war time, our departure was in the dark and kept dark.

Our gallant ship was the "Cawdor Castle." There were 700 of us on board, and we happily found our sea legs without much discomfiture. Lifebelts were doled out to us. It was something new to fix and tie them on. As we were getting accustomed to such incumbrances, and beginning to view them with favour, awkward but necessary, most of us were realising that nothing was happening after all. Everything appeared normal and peaceful. After a few days we came to the Bay of Biscay, which has a very bad reputation—rough and stormy, and dangerous. Anyhow, my fears soon vanished. It appeared quite docile, like any other stretch of sea, so that I came to the conclusion that tradition is guilty of another bit of injustice.

My first Sunday at sea I shall ever remember, because it was a new experience, and because I had never seen a religious service on board ship. Out of the 700 on board, a good number of men formed into a choir, with instruments to help in the praise. The captain was the preacher, and as one would expect from a man of robust character and strict conscience, his words were simple and to the point. His sermon was short, during which he counselled all to create a good atmosphere whilst on board, which would be helpful later on, and to live happily together. Every morning and evening he prayed for our protection on land and sea. He loved music. He held service every Sunday during the voyage, for which four hymns and tunes were selected. He selected two and we two.

In ten days, and on a Sunday, St. Vincent appeared above the sea line, and there we stayed two days amid beautiful scenery, with tremendous heights and luxuriant slopes. The morning sun seemed like a ball of fire, its rays penetrating the haze, dyeing the high crags red and gold. Trees were in the background, and the blue-roofed houses along the shore looked quite picturesque. In the harbour were many of our warships, some of which were of the latest type.

Leaving St. Vincent, we sailed for three long weeks, with nothing to be seen but water, water, everywhere. During the fourth week Durban was sighted, and we arrived there on another Sunday. Whilst coaling, we got leave to land and see the town. As it happened our ship was the second from the old country to call there since the outbreak of war, and that explains the warm reception and good times we had during our brief stay. On the following day the Mayor of the town paid our Captain a visit, with the intention of

inviting us all to supper that night. However, the function did not come off, for we left at 4 p.m. In seven days we got as far as Mombasa. Owing to the shallowness of the harbour, our vessel could not enter, but preparations had been made for our arrival, and we were got off in small lots—a slow business, which was completed in nine days.

In the course of the first week 75 men were sent to hospital, and about 60 had to attend the doctor every morning; thus, out of the original company of 260 men, we had been considerably reduced, and we had plenty to do to fit and set the full complement of motors ready for work.

The heat was intense, particularly at noon. It was only in the mornings and evenings we could proceed with our fitting up. Mombasa is rather polyglot. Among the merchants are to be found Hindoos, Persians, Egyptians, Arabians, and Greeks, and others of other nationalities, representing north, south, east, and perhaps west, for all I know. The inhabitants dress well, in flowing robes principally, and according to their native styles and taste, which invariably run to brilliant colours, and ornaments of gold and silver. Many a robe is really gorgeous, interwoven with gold and silver threads. Dusky ladies glide noiselessly past, wearing thick veils, with just their foreheads in view. The majority in town, I was told, are wealthy and religious, but I was not told how far they blended the two, religion and wealth, in their daily life.

As far as I could make out, the natives in this neighbourhood worship the sun as a god. They congregate in small groups, here and there, kneel and bow their heads to the ground, which seemed to me the principal part of their religious service. They have no music, but what they have is a discordant sounding incantation.

The principal church is Anglican—a handsome structure surrounded by rows of palms, and a profusion of brilliant flowers flanking the side and front paths. From the top of the tower one gets a splendid view of the environs, so variegated, beautiful, and profuse that I thought poets must have had a glimpse of this place to inspire them with descriptions of Paradise.

Unquestionably the scenery is sublime, yet there is one thing lacking—the native birds are no songsters; they possess exquisite forms, plumage, beautifully marked and coloured, but no song. Our cheery little robin, or soaring lark, with its simple brown plumage, would outrival them all.

Services are held at the Anglican church every Sunday in the morning and evening for English folk. In the afternoon for coloured natives. Five hundred in number attend the afternoon service, who listen very attentively to the sermon delivered in Swahili, and who are fairly good singers. In the latter respect they differ from the non-Christian natives in the neighbourhood. In the church there are eight memorial tablets to the memory of British representatives. Of the eight seven of them died before attaining the age of 32, the eighth before he was 37, and judging by the faces of the surviving British settlers there, I should think that they too would soon be added to the sad list, which proves that the country is a veritable white man's grave.

After a fortnight's stay to get acclimatised, we started on our journey into the country along the Uganda Railway. The distance was 350 miles, and it took us two days and a night to do it. During the journey we saw some magnificent sights—giant trees and jungle for miles. On the monkey trees are leaves 15 feet long; bush grass is 3 feet high, elephant grass 12 feet high. Occasionally we came upon open stretches of country, where we could see wild animals, such as zebras, buffaloes, ostriches, giraffes, and springboks. In the woods, here and there were kralls inhabited by natives who always came out to see the train, and greet us with "jambo," which in Swahili means "welcome."

Eventually we reached Kajado, where the climate was cooler and more congenial owing to its elevation. In the far distance we could see the mountain Kilimanjaro, with its summit capped with snow. Having spent two

days at this place, we proceeded on our way to join the forces under General Smuts. When that was accomplished, we received orders to return along the same route as far as Voi, from thence to Tavera, Makindu, Himo River, and Moshi. At the last place we were very busy with our work.

Reports.

Ballycarry.—The Annual Soiree in connection with the Old Presbyterian Church, Ballycarry, was held on the last day of the old year. The children of the Sunday School and young people connected with the congregation met at 12 o'clock. After a hymn being sung, and grace said by the minister, tea was served by the teachers and friends. The afternoon was spent in games, dancing, etc., and upon dispersing each young guest was presented with a bag of cakes, etc. All agreed that a most enjoyable day had been spent. At 8 o'clock the elder members gathered, and dancing to the admirable music of Messrs. John Templeton and William Hume was indulged in. Tea was dispensed at 12 o'clock, after a short address by the minister. During the evening several step dances were performed with much skill by Mr. John Irving. Much credit is due to the following ladies, who acted as tea-makers: — Misses Service, Hamilton, Millar, Nelson, Connor, Robinson, and Graham, and also to Messrs. James Magowan, Arthur Magowan, and Robert Campbell for carrying out one of the most successful soirees of recent years.

* *

Ballymoney.—Capt. James M'Kay, R.A.M.C., of Secon, has been awarded the Military Cross for gallantry in France. Educated at the Model School, Ballymoney, the Academical Institution, Coleraine, and at the Queen's University, he graduated brilliantly, and received his Commission July, 1915. He was on active service in the Gallipoli campaign, when he contracted a very severe attack of typhoid, and has for some time been serving in France. This is the third occasion on which he has been recommended for the M.C.

* *

Banbridge Sunday School.—The Annual Christmas Party in connection with the above school was held on Thursday evening, December 27th. There was a large attendance of scholars, parents, and friends. It was decided to forego the Christmas Tree on this occasion owing to the scarcity and the high cost of toys. A splendid tea was partaken of by all present, and a large number of book prizes were presented to the scholars who had put in a good attendance during the past year. Mrs. Bell very kindly distributed the prizes. Our young men on active service were not forgotten. A Christmas parcel was sent to each one by the members of the Young People's Guild. We were pleased to have with us Air Mechanic W. Shanks and Private R. Stevenson, who were home on leave. They were given a hearty welcome. Games were indulged in by the children and young people, under the direction of Mrs. Davies. The party was greatly enjoyed by all present, and it was considered the most successful held for many years. The proceedings were brought to a close by the singing of the National Anthem.

* *

Holywood.—On Tuesday, January 8th, there was a meeting of the Holywood Total Abstinence Society. In spite of the snow there was a good attendance. Mr. C. J. M'Kisack occupied the chair, and addresses were delivered by Rev. J. B. Woodburn (Bangor Road Church), and Rev. G. L. Phelps. Under the direction of the Misses Patterson, the sketch performed at the congregational soiree was repeated, songs were sung by Mr. James Shannon, and Miss Praeger recited.

The Annual Sunday School Soiree was held on Thursday, January 10th. After tea had been served, games were indulged in for a short time, then the seats were set in order facing the platform, and a long programme was pro-

ceeded with. By this time the schoolroom was well filled, many parents and friends having joined the scholars and teachers. Included in the programme were part songs and a sketch by the younger scholars, who had been carefully trained by Mrs. Robinson; a sketch by the older girls; pianoforte duets, recitations and some conjuring. For the younger children's sketch, "Sixty Years Ago," some very pretty costumes were worn. The little fairies were especially charming. At last Father Christmas arrived, made a happy little speech to the children, and distributed the toys from the Christmas tree, for which he was duly and heartily cheered, and a very enjoyable evening ended with the singing of the National Anthem. Our best thanks are due to the teamakers, to those who generously subscribed for the toys, to Mrs. Robinson for the considerable amount of work which she did to make the soiree a success, and to Mr. E. R. Jackson for impersonating Father Christmas.

* *

Larne. — On Sunday afternoon, 23rd December, 1917, in the Old Presbyterian Church of Larne and Kilwaughter, there was a crowded congregation to hear a rendition of Jamouneau's Cantata, "The Prince of Peace," by an augmented choir, under the leadership of the church organist and choirmaster, Mr. E. Holmes. Four excellent soloists—in the persons of Mrs. Watkins (London), Mrs. Drummond (Larne), Mr. John Burton (Larne), and Mr. W. Curran (Belfast)—also took part in the cantata, singing very sweetly several solos and quartettes. Miss May Shepperd, L.R.A.M., organist at Larne Parish Church, presided at the Crawford organ, and undoubtedly contributed in a great measure to the success of the service. With a fairly well-balanced choir (though tenors might have been strengthened with advantage) of about thirty voices, Mr. Holmes succeeded in giving a fine rendering of the cantata, and also of the grand chorus, "Gloria in Excelsis" (Mozart). The latter was probably the most successful choral piece of the service, and was much appreciated by all present. During the afternoon Mr. Curran also sang in excellent style Allitsen's "The Lord is My Light." The service opened with the congregational singing of the 100th Psalm, and before the Benediction the hymn, "Part in Peace" was also sung. The revered minister of the church, Rev. James Kennedy, towards the close of the afternoon, made a special appeal on behalf of Red Cross Funds, and the subsequent silver collection proved that his eloquent words were not spoken in vain. After the Benediction, a beautiful, seasonable choral service came to an end with the singing of "Pax Dei" — "Grant us Thy Peace, O God of Peace and Love."

* *

Moira (Co. Down).—On the recommendation of the Marquis of Londonderry, His Majesty's Lieutenant for the County, the Right Hon. the Lord Chancellor has been pleased to appoint the treasurer of this congregation, Mr. Wm. J. Agnew, Quay House, Moira, to the Commission of the Peace for County Down. Mr. Agnew has been an energetic member of the Moira Rural Council since its formation, and that his services have been appreciated by his colleagues is shown by his unanimous election year after year to the vice-chair of that body. He also takes a keen interest in the concerns of the Lurgan Board of Guardians, and in all matters affecting the sick and poor of the Union. He is also a member of the Moira School Attendance Committee, and the Local War Pensions Committee, and gives much time to the work of these bodies.

* *

Moneyrea. — The Annual Sunday School Party and Prize Distribution was held on Monday, December 24th, 1917. Tea was provided for scholars and visitors from 6-30—8 o'clock. Afterwards all adjourned to the "Lyttle Memorial" School for the entertainment. The chair was taken by the minister, who referred briefly to the heavy sacrifices which the war was

exacting from all classes and institutions. The churches were having to pay a great price in the loss of many young men. Gaps were being made in our ranks, which was a source of deep regret, and only increased loyalty and further sacrifices on the part of those who were left to continue the work could adequately express our indebtedness to those who were making the supreme sacrifice. It was necessary to keep before our minds the ideals for which men were fighting—they were not seeking personal glory, but were actuated by the principles of human liberty and peace. They were dying in order that the world may experience a realization of the Christian message of "Peace on earth and goodwill to men." Their sacrifices constitute a call to our Churches and Sunday Schools. We feel our obligation. Let us seek to discharge it by a whole-hearted response to their call. Let inaction and indifference become things of the past. Humanity asks for men and women who are large of heart and pure of soul, who feel themselves convinced by the Spirit of Christ and thrilled with his passion. Nothing short of this can be an adequate discharge of our debt to those brave men to whom the thanks of the world are due. The programme was then introduced, consisting of songs, recitations, dialogues, etc. While all performed their parts in an admirable way, special mention needs to be made of the dialogues. Confidence and skill characterised each performer. That the various parts were well mastered was obvious to those who were privileged to be among the audience, from whom came repeated indications of appreciation and applause. At the conclusion prizes were distributed by Mr. Millen for regular attendance at the school. 42 books and 2 silver medals were presented. The two latter were given to Bina Kennedy and John Maxwell (Moneyrea), for five years' unbroken attendance. All who contributed to the success of the party have our sincere thanks.

* *

Newry.—Mr. John M'Combe, senior trustee of the Newry Unitarian Church, was appointed Chairman of the Quinn Charity for the ensuing year, at the annual meeting of the Trustees on the 14th January.

Echoes.

"Plato is true to the deepest law in the soul when he teaches that only in the man who lives in the vision of the Absolute good do the appetites and desires fulfil their normal function; the forces of spirit, courage, and daring attain their end; and reason becomes nobly wise and potent over the course of life; he is profoundly true to social law when he contends that only when our rulers live in that same vision can they discover the order that should be impressed upon the society of men. This teaching of Plato is in full accord with the whole endeavour of Jesus. That endeavour was to found a kingdom in which the sovereign influence should be the idea of the eternal compassionate God, the Infinite Father of Men."—Dr. George A. Gordon, in "Aspects of the Infinite Mystery." Latter emphasises "the idea of the good as the inevitable quest of the human spirit."

* *

"What is duty? With regard to ourselves, it is to be independent of the senses, and with regard to others, it is to be untiring in giving help and support: help to live well, to do well, to will well, to wish well; help by agreement and by opposition, by giving and by withholding, by promises and by compliance, by praise and by blame, by silence and by words, by what is pleasant and by what is painful. Dwellers on the same earth, travellers of the same hour, and companions along the same road, we ought to help one another; and when we reach the resting-place we shall have first to render an account of what each has done for the happiness of the rest—for joy or for goodness. A kind look will win its reward."—Joubert, in "A Selection from His Thoughts."

Obituary

MR. STUART S. LITTLE, OF BELFAST.

The death of the above, which occurred on January 19, at his residence, Castlelugge, Greenisland, came as a great surprise to his many friends and acquaintances. A short illness, not at first thought serious, did not prepare them for the loss of one who possessed apparently great physical power and energy. Probably, the long-continued and serious illness of his wife, and the anxiety it entailed, had lessened his ability to resist the attack of peritonitis, which resulted in his death. Prior to it he had enjoyed the best of health, and had imparted into all he undertook very considerable energy and ability. In business he was the head of a well-known Belfast firm of manufacturing stationers, Messrs. Little & M'Clean, and this, largely owing to his initiative and business acumen, was increasingly successful. Like his parents and Miss Little, he was a member of the First Presbyterian Church, Belfast, and the minister of the latter (Rev. H. J. Rossington) was responsible for the funeral services at the house and at the graveside on January 22. Then, the very large number of persons attending the interment bore witness to the respect won by the deceased both in business and in social circles. Mr. Little left a widow and two young children to mourn the loss of an attached husband and father. With them, and also with Mrs. Sproule and Miss Little, his sisters, the deepest sympathy was felt and expressed.

Reports

Belfast.—First Church.—The Sunday School Annual Party was held in the Central Hall on February 30th. Tea was served to a large gathering of children and adults, after which the minister (Rev. H. J. Rossington) took the chair. Reference was made to the various ways in which the war affects Sunday School and Church work at the present time. Our young men are serving in the Navy and Army, others are doing war work at home, while elder scholars on the female side had gone to take up nursing, munition and agricultural work in England. Despite these circumstances the school had a good record to show, and thirty-eight prizes had been given to, and were later received by the scholars. A very attractive miscellaneous programme of musical and other items was given and very well appreciated Some of these were rendered by the scholars, amongst whom were young ones making their first appearence as reciters. Friends also contributed excellent and well-selected violin and pianoforte duets and solos. The fact that all the performers were encored speaks well for their success in pleasing the audience. Six of the elder girls contributed a very attractive sketch, entitled "Aunt Matilda's Collar." The evening was throughout a great success.

Last month two entertainments in connection with the congregational effort to aid the Prisoners of War Fund, were held in the Central Hall. The first took the form of an afternoon entertainment, which was organised by Mrs. Drummond Porter and Miss Porter. Despite the drawback of terrible weather conditions, the hall was well filled, and presented a most artistic appearance. Tea was served first, and satisfactorily counteracted the Arctic conditions which obtained without. An excellent programme was then offered, and gave much pleasure. Violin and pianoforte solos, songs, two dramatic sketches, went exceedingly well, and had the effect of making all present give gladly and generously to the special collection taken up in aid of the Prisoners of War Fund. Later in the month, while the same unpropitious weather continued, an evening Whist Drive and Dance, arranged by Mrs. George Hill, was equally successful, and even more crowded. By some marvellous arrangement, card tables were prepared for well over two hundred guests, and thanks to the efforts of Mr. Hugh Erskine, who acted

as M.C., everything worked most smoothly. To prepare refreshments for the three hundred people who were expected to be present, had at first seemed an insuperable difficulty, but the care and energy of Mrs. Hill and her helpers were more than conquerors. There were no "returned empties," and it was possible afterwards to provide the sick soldiers at the hospitals with much-appreciated meals of cakes and other comestibles. Dancing required skill and good humour in view of the crowded condition of the Central Hall, but as both were forthcoming in adequate measure, all present were happy, and many, like Oliver Twist, were asking for more.

Have you a PERFECT SET OF TEETH?

unequalled for fit, comfort, durability, and appearance

IF NOT

CONSULT

Mr Donaghey

(20 Years' Professional Experience).

DENTAL SURGER —
6 FITZWILLIAM STREET
(OPPOSITE QUEEN'S UNIVERSITY),
UNIVERSITY ROAD,
BELFAST.

Consulting Hours—
9 till 7 Daily.
Saturdays 9 till 2.
Later by Appointment.
Phone Belfast 130X.

ANÆSTHETIC ADMINISTERED.

RECENT PUBLICATIONS.

Crown 8vo., 168 pp. 2/- net.

HOW TO WIN. — Addresses by H. G. CHANCELLOR, M.P.

Crown 8vo., 65 pp. **1/6** net. Paper Covers, **1/-** net.

TOWARDS RELIGION.—By R. BRIMLEY JOHNSON

F'cap. 8vo., 128 pp. 1/- net.

HOW A MODERN ATHEIST FOUND GOD.—By G. A. FERGUSON.

F'cap. 8vo., 130 pp., with Portrait. 1/- net.

MAN'S CHIEF END.— Sermons by R. B. DRUMMOND, B.A., T.C.D.

F'cap. 8vo., 108 pp. attractively bound. 2/- net.

SONGS DEVOUT.—By W. G. TARRANT, B.A.

Crown 8vo., 140 pp., with Portrait. 1/6 net.

COMMUNINGS WITH THE FATHER. Collects and Prayers.—By JAMES C. STREET.
Edited by CHRISTOPHER J. STREET, M.A., LL.B.

Crown 8vo., 272 pp. **2/6** net.

THE CHURCH OF TO-MORROW.—By JOSEPH H. CROOKER, D.D.

Crown 8vo., 226 pp. (Second Edition). **3/6** net.

ILLARS OF THE TEMPLE.—By MINOT J. SAVAGE, D.D.

Book Room, Essex Hall, Essex St., Strand, W.
or at the Depository, 35 Rosemary Street, Belfast.

AN ABUNDANT HARVEST.

How to save it is now the question. In other years a great many Potatoes have been lost through not being lifted in time. "Time is money" on a Harvest Day, and we advise all growers to provide themselves immediately with the best **Potato Digger** available, which will enable them to get their crop saved before wet weather and winter frosts set in

We have still a few **BINDERS** to offer, and as farmers will likely have to pay more money next season we would strongly advise them, if they have not already got one, to purchase now, as they will save money on next year's price.

CATCH CROPS should be sown immediately. **Winter Vetches, Winter Wheat, Giant Essex Rye, Broad-leaved Rape, and Italian Grass** are the Seeds which suit the North of Ireland. We are well stocked.

FEEDING is the vexed question of the season, and, notwithstanding the threatened reduction in price of beef for spring, we recommend our clients to feed their cattle. We are fairly well supplied in **Linseed Cakes, Cotton Cakes, Yellow Meal,** and the **Special New Mixture**, which is only £16 per ton.

PLOUGHS.—The best **Chilled Ploughs** for Ireland.

T & J. M'ERVEL, Ltd., 40 Victoria Sq., Belfast

Printed by J. Adams, New King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast: and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed. Business Agent:—Rev. George J. Slipper, The Manse, Newry, Co. Down.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries—{Rev. J. A. KELLY. Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST.

MODERN HANDBOOKS OF RELIGION

NEW SERIES OF TWO SHILLING VOLUMES. Crown 8vo. 256 pages.

THE DIVINE IN ART AND LITERATURE.

By W. LAWRENCE SCHROEDER. M.A.

Contents:—I. The Divine Element. II. The Meaning of Art. III. The Meaning of Literature. IV. The Divine Element in the Arts. V. The Divine Element in Literature.

THE REVELATION OF GOD IN NATURE AND MAN.

By EDGAR THACKRAY, M.A., B.D., Ph.D.

Contents:—I. God Revealed Where? II. The Universe as Created. III. Revelation through Universal Order. IV. The Power that makes for Righteousness. V. The Beauty of the Lord. VI. Revelation through Redeeming Power. VII. The Clouds of Sin. VIII. God in All and Beyond All.

JESUS AND CHRISTIANITY IN THE TWENTIETH CENTURY.

By ALFRED HALL, M.A.

Contents:—I. Fact or Fiction? II. Jesus' Consciousness of God. III. Jesus and the Messiahship IV. The Distinctiveness of His Message. V. Relevancy of Christianity. VI. Is Christianity Final? VII. The Forms of Christianity VIII. Sacerdotal Doctrines. IX. Evangelical Doctrines. X. Ethical Christianity

RELIGION AS AFFECTED BY MODERN SCIENCE AND PHILOSOPHY.

By STANLEY A. MELLOR, B.A., Ph.D.

Contents:—I. The Religious Attitude. II. The Scientific Attitude. III. Religion and Science IV. Revelation, Faith, and Knowledge. V. The Philosophical Attitude. VI. Representative Thinkers and Religion (1). VII. Representative Thinkers and Religion (2). VIII. Outstanding Questions.

RELIGION IN SOCIAL AND NATIONAL LIFE.

By H. D. ROBERTS

Contents:—I. Introduction. II. What is Man? His Place in Practical Religion. III. The Traditional Idea of Man. IV. The Heretic as Neighbour. V. Practical Religion and Class Consciousness. VI. Religion and the Agricultural Labourer. VII. Organized Religion and Modern Industrialism. VIII. Religion and the Sweated Woman Worker. IX. Religion and Social Justice. X. Religion and Internationalism

THE NEW TESTAMENT IN THE LIGHT OF MODERN KNOWLEDGE

By HERBERT McLACHLAN, M.A., B.D.

COMMUNION OF MAN WITH GOD.

By R. NICOL CROSS, M.A.

ETERNAL LIFE HERE AND HEREAFTER.

By S. H. MELLONE, M.A., D.Sc

Contents:—I. The Power of Time. II. Eternal Life in the Old Testament. III. Eternal Life in the Apocalyptic Literature. IV. Eternal Life in the New Testament. V. Eternal Life in Christian Mysticism. VI. Modern Secularism. VII. Is Evil 'Necessary'? VIII. The Power of Eternity. Bibliography and Notes. Index.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.
These Books may be ordered from the Depository, 35 Rosemary Street, Belfast.